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Why and Wherefore?

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Wilson,

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WHY

AND WHEREFORE?

SIMPLE EXPLANATIONS OF THE ORNAMENTS, VESTMENTS, AND RITUAL OF THE CHURCH.

BY THE

REV. H. WILSON, M.A.,

(Vicar of S. Augustine's, Stepney),

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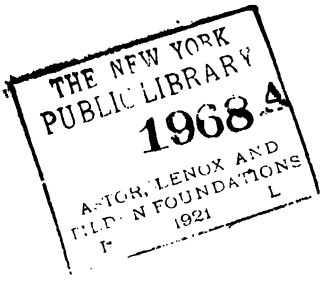

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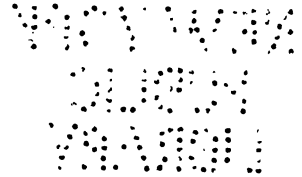

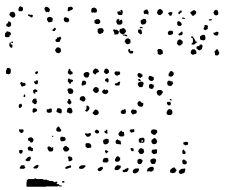

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SFER FROM C. D.

Why and Wherefore?

I.

Ritual.

Many years ago at Brighton, a lady and her little boy went to service at what was considered then a most "advanced" church. The boy took a lively interest in all that took place; but was much puzzled. As soon as they were out of church, he asked: "Why did the people bow their heads?" His mother did not know; but she did not like to confess her ignorance, so she said: "*Everything they do in that church has got a meaning, if one only knew what it was.*" The little boy said no more; but he made up his mind that when he was older he would find out all about it and what it did mean; and some of the things he found out when he got older are here written down for the benefit of others like himself who want to find out all about it.

The reason why many people object to Ritual is because they do not understand its meaning; and the reason why Ritual has made such progress of late years is that so many religious people have taken the trouble to find out what it does mean, and also find in it a real help to their devotion and a genuine assistance to their endeavors to express to God the heartfelt worship of the soul.

There used at one time to be a funny bit of Ritual in use in one church at Brighton, where there was a high pulpit and a long flight of steps up to it. The verger used to follow the preacher right up the steps and carefully shut him into the pulpit and fasten the door. It did not seem at all funny then, because one was used to it; and there was meaning in that bit of Ritual! It meant this: "The sermon is a most important part of the service, and to add to the dignity of the preacher and his discourse he has a servant to wait on him at the time when he is going to deliver it."

"To do something that has a meaning," that is Ritual. The New Testament is full of it! Zacharias was engaged in conducting a most "Ritualistic" service when the angel appeared to him to tell him he should have a

son. Our Lord Jesus Christ was Himself continually in the Temple, attending these same services, of which the minute details of the Ritual had been ordered by God and revealed to Moses. These services were also attended by Christians as long as the Temple lasted, for we read in Acts iii. 1, that S. Peter and S. John "went up together to the Temple at the hour of prayer," so we see that the principle of Ritual in God's service was not done away with by our Lord. Again, people came to our Lord and *fell down* and worshipped Him, and He accepted their worship. When He broke the bread and blessed it He was expressing by His actions His coming sufferings. When He ascended into heaven we are expressly told that "He lifted up His hands and blessed them, and it came to pass that while He blessed them He was parted from them and was carried up to heaven."

Again, in the account that is given in the Book of the Revelation of the worship of heaven, the Ritual by which the heavenly beings expressed their devotion is most carefully described. "The four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne,

saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 10, 11). This all shows that it is right to use Ritual in God's service.

Ritual is the expression of our faith and our devotion. The Ritual, the expression, *without* the faith or the devotion would be a sham, a lie, an insult to God; but where the faith exists, or the devotion is felt, there is a desire imparted by God within us to show that devotion both in word and in action.

It would not be right, however, in the public services of the Church, for each person to express his religious feelings just in the way it seemed best to him. This would produce disorder, and S. Paul says: "Let everything be done decently and in order," that is in the regular prescribed order of the Church. The Ritual of the Church is the expression of the faith and devotion of the Church of God by the actions both of priest and people.

Christian Symbols.

I H S.

This is a short way of writing the word "Jesus." In the Greek language our Lord's name was spelt Iesus, and in Greek the letter we pronounce E was written H. Sometimes it is written IHC because the Greek S was written like an English C, but the form IHS is the most common. A stroke is often made over the top of the letters to show that they are a shortened word with some letters left out. Frequently the letters are intertwined, and then they are spoken of as the "Sacred Monogram." When they are written with a full stop after each letter they may be taken as the initial letters of "Jesus Hominum Salvator"—"Jesus the Saviour of Mankind," but this is probably an afterthought. A still later afterthought is that it stands for "I have suffered," which cannot be the real meaning as the letters were in use as a Christian symbol long before the English language was invented.

X P C.

This is a short way of writing Christ. The X is the Greek letter for Ch, the P the Greek letter for R, and the C the Greek letter

for S. Sometimes the C is omitted, and the first two letters combined into a monogram.

A CIRCLE.

Is used sometimes to denote the eternity of God, and three circles intertwined or a triangle to represent the Blessed Trinity.

A.M.D.G.

These letters are the initials of the Latin words, "Ad Majorem Dei Gloriam," which means "To the greater glory of God," and are often placed at the head of inscriptions commemorating gifts to a church, etc.

R.I.P.

These are the initials of the words, "Requiescat in pace," which means "May he (or she) rest in peace," and are often placed on memorial tablets, etc.

✠ ✠ ✠ This is used to represent the Five ✠ Wounds of our Lord in the Hands, Feet and Side.

A FISH.

This is a very ancient Christian symbol. It means "Jesus Christ the Son of God the Saviour," because the initial letters of this sentence in Greek made up the word, "Ichthus," which was the Greek word for

"a fish." Medals, etc., are often made in the shape of a "Vesica," pointed at each end and round on each side, because it roughly represents a fish in shape.

ALPHA AND OMEGA.

The first and last letters in the Greek alphabet are used to represent our Lord, see Rev. i. 11, "I am Alpha and Omega, the First and the Last." When used they are generally placed near the altar to indicate the Real Presence of our Lord in the Blessed Sacrament. The "Alpha" is made like an English "A." The "Omega" (Ω) like an incomplete "O" standing on two feet.

II.

Bowing and Genuflecting.

BOWING AS AN EXPRESSION OF WORSHIP.

"O come let us worship and fall down and kneel before the Lord our Maker." This comes from the Psalm that is said in church every day at the commencement of "Morning Prayer," and here it is evident that "falling down" and "kneeling" is intended as the outward expression of the soul's worship of

Almighty God. We are made of two parts, body and soul. The worship of Almighty God must come from the soul, and the bowing of the head in worship, or the bending of the knee (genuflection), or the prostration of the body is simply the outward expression of the worship of the soul. This outward expression of worship is of real assistance to the earnest worshipper, and helps him to worship more earnestly. The bowing, kneeling, or prostration help him to humble himself before Almighty God, and so offer with his soul a more acceptable worship.

PLEASING TO GOD.

We know that this is pleasing to Almighty God, because we read in the New Testament of many acts of worship which were accompanied with kneeling or prostration, and our Lord in no case checked it, nor is any kind of disapproval of it ever hinted at. The Wise Men came to worship the Infant Saviour, and we are expressly told that they "fell down and worshipped Him" (S. Matt. ii. 11). The leper who came to our Lord "beseeching Him and kneeling down to Him" and who "worshipped Him" (S. Mark i. 40; S. Matt. viii. 2) was immediately healed, so that evi-

dently his manner of expressing his feelings was acceptable to our Lord; and again after the Resurrection, when He appeared to the Holy Women, we are told that "they came and held Him by the feet and worshipped Him" (S. Matt. xxviii. 9). Once again, in the account of the worship of heaven given in the Book of Revelation we are told that the "four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever" (Rev. iv. 10). Now, if that is the way that the inhabitants of Heaven express their worship, we may surely do the same here on earth.

Again, our Lord Jesus Christ is "the same yesterday, and to-day, and for ever," and if He accepted such expressions of worship when He was on earth, He will certainly be pleased with us if we endeavor to express our worship in the same way now. In church the head may be bowed in worship whenever words expressing worship occur in the service, such as "Glory be to the Father, and to the Son, and to the Holy Ghost," "Holy, Holy, Holy," "We praise Thee, we bless Thee, we worship Thee, we glorify Thee." Also in Hymns when words expressing worship are used.

GENUFLECTIONS.

The word "genuflect" simply means "to bend the knee," and in making a "genuflection," the knee is usually bent till it touches the ground. This is an expression of the deepest reverence and worship to Almighty God, and should only be used when the greatest reverence is to be expressed. In particular it is generally used in the Nicene Creed at the words "AND WAS INCARNATE," and also in the service of the Holy Communion after the Sacred Words have been said over the bread and wine, and when our Lord Jesus Christ Himself is present under these outward signs. It may well be here stated that under no circumstances may worship, or adoration, or anything of the sort be given to the bread and wine themselves. Divine worship can only be given to Almighty God Himself, and as our Lord Jesus Christ is God, of course we ought to worship Him with all our heart and soul; and as in the Holy Communion our Lord Jesus Christ is really present under the appearance of Bread and Wine, we must worship Him then and there, and we may well express our worship by bowing our heads and bending our knees.

BOWING TO THE ALTAR.

This is a way of showing respect. We show our respect for God's House by taking off our hats when we enter it, and we may show our respect for God's Altar by bowing slightly when we pass by it. The reason for showing this respect is the fact that our Lord comes there when the bread and wine are consecrated in the Holy Communion. We may regard the Altar as His Throne, and just as at Court even when the Queen is not present, everyone who passes her Throne bows to it, so in church, as a mark of respect to our Lord, we may bow to His Altar.

BOWING AT THE NAME OF JESUS.

This is also a mark of respect. The Name "Jesus" is the name by which the Jews reviled Him, and consequently this is the name to which Christians show special respect. Even nowadays a Christian who goes into one of the Jewish parts of London will sometimes find himself derided by the Jewish children, who in mockery and derision will shout after him this Sacred Name. By bowing at the Name of Jesus we are recognizing Him as our Lord and Saviour.

BOWING ORDERED BY THE CANONS.

The canons or rules of the Church made in the year 1603 (after the Reformation) order that we should bow our heads at the Sacred Name, as follows: "When in the time of Divine service the Lord Jesus is mentioned, due and lowly reverence shall be done by all persons present" (Canon 18).

BOWING VOLUNTARY.

Of course in order to be acceptable to God any sign of devotion that may be used, such as bowing or genuflecting, must be the outward expression of the devotion of the heart, and no one would wish to compel anyone to use such expression of devotion against his will. On the other hand, many people feel far more devotion than they can in any way put into words, and are thankful to use all the means in their power to express to God their humble and heartfelt worship.

III.

The Altar and Its Coverings.

If one goes into a sectarian chapel the first thing that strikes the eye is the pulpit. It is put in a most prominent position in the middle

of the chapel, and the obvious lesson taught by its position is that the sermon is the most important part of the service.

In the Church, however, it is different. The pulpit is put on one side of the church and not in the middle. It is the Altar, or Holy Table, that is in the most important place, and this teaches us that the service that takes place at the Altar—the service of Holy Communion—is the most important thing which takes place in the church.

THE FONT.

The font, where people are baptized, is often placed close to the door, because Holy Baptism is the door of the Church. The only way in which anyone can become a Christian is by being baptized "In the name of the Father, and of the Son, and of the Holy Ghost." He then becomes a "member of Christ," united to Him who has said, "I am the door," and by the door of Holy Baptism he is admitted into the Holy Catholic Church.

THE PULPIT.

The pulpit also occupies an important position in the Church, because it is of very great importance that all Christians should learn perfectly the truths of their religion, and

also because preaching is one of the chief means that God uses for the conversion of souls.

THE ALTAR.

The Altar, however, occupies the principal place of all, as it is there that our Lord Himself comes in the Sacrament of His Body and Blood. The priest says the sacred words over the bread and wine, which by the power of the Holy Ghost become, in a spiritual manner, the Body and Blood of our Lord. We see only the outward appearance of bread and wine, but God the Father looks down and sees His dear Son there, and sees us presenting Him to His Father, and pleading His death, pleading that because He died for us upon the Cross we may obtain all the blessings He has won for us by His sufferings and death. This is, shortly stated, what is meant when the Holy Communion is spoken of as a "sacrifice."

The reason why many people are afraid of using the word "sacrifice" in connection with the Holy Eucharist is because of an error that was widely believed in England at the time of the Reformation, viz., that our Lord's death upon the Cross was the sacrifice for the forgiveness of original or birth sin, while the

sacrifice of the Holy Eucharist availed for the forgiveness of actual sin. This false teaching has long since entirely passed away, but the prejudice against the word "sacrifice" still remains.

And a sacrifice involves an Altar. "We have an Altar whereof they have no right to eat which serve the tabernacle" (Hebrews xiii. 10). No Jew has the right to approach the Altar and receive the Holy Communion; only Christians can be partakers of Christ, and only Christians can join in offering the Christian sacrifice on the Christian Altar. As the Bible says "We have an Altar."

THE COVERINGS.

The Altar is also the "Table of the Lord." The Holy Communion is the Christian feast, the Altar is the table on which it is spread, and as it is the Lord's Feast and the Lord's Table, nothing can be too good for that Table, no covering can be too beautiful, no linen too fair and clean. When anyone gives a party they take great care that the table should be well laid, and everything very clean and as nice as possible. So should it be at the Lord's Feast.

THE FAIR LINEN CLOTH.

According to the directions of the Prayer Book, the Altar, at the time of the celebration, is also covered with "a fair white linen cloth." This cloth usually hangs over both ends of the Altar. At the commencement of the service there is also placed in the centre of the Altar a small square of the finest linen, called a "corporal," on which the sacred vessels are placed; another square of fine linen, generally stiffened with a card, and called a "pall," is used as a covering for the chalice or cup to prevent flies or dust entering it. A piece of soft linen called a "purificator," is used for drying the sacred vessels after the service is finished, and they have been rinsed with wine and water. These linen cloths represent the grave clothes of our Lord. The "corporal" is kept in a sort of pocket called a "burse," formed of two squares of silk stretched on cards. When the vessels are brought into the church they are covered with a "silk veil," on the top of which the "burse" is placed, and they remain covered with this veil during the first part of the service. The silk of which the "burse" and "veil" are made is usually of the same color as that of the "frontals."

FRONTALS.

Under the Superfrontal, and hanging down over the front of the Altar, there is usually another cloth which is called a Frontal.

COLORS.

On feasts of our Lord, Christmas, Easter, Ascension, etc., a white Frontal is used to show His purity and holiness and our joy. On Martyrs' days bright red is used, and purple in seasons of Penitence, such as Lent.

The reason for these changes of color is exactly the same that leads people to put on a bright dress at a wedding and a black one at a funeral. It is the desire to show our feelings by our actions. Some people might say that this is only a little matter, but no bride would think it a little matter if one of her bridesmaids appeared at the wedding dressed in deep mourning! And there is no doubt whatever that the change in the color of the "frontal," and also certain "vestments" of the clergy which are changed in the same way, help wonderfully to mark the feast or fast that is being observed, and to keep the heart in tune with the occasion.

IV.

The Sign of the Cross.

As soon as a child has been baptized the priest says the following words: "We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross" (here the priest shall make a cross upon the child's forehead), "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen." This is how the Prayer Book explains "the Sign of the Cross."

This custom of making the sign of the Cross has been in use among Christians for at least seventeen hundred years. Tertullian, a Christian who lived in the year 200 A.D. (centuries before Romanism was ever heard of), mentions it as a custom of his own time; and as it was a custom then, it must have been in use some time before; and as there is no record as to when it began, we may well believe that it was used in the time of the Apostles themselves. Very likely S. Paul

refers to this custom when he says, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

HOW THE SIGN IS MADE.

The sign of the Cross is usually made by touching with the fingers of the right hand first the forehead, then the heart, then the left shoulder, then the right shoulder, and last of all the breast. Three fingers are generally used, in honor of the Blessed Trinity, Three Persons in one God. When we devoutly make the sign of the Cross, we ask God to bless us and keep us from all evil for the sake of His dear Son who died on the Cross for us.

OTHER MEANINGS.

To make the sign of the Cross means, "I am a Christian, and I believe in Jesus Christ who died on the Cross for me," and the object of doing so is to remind ourselves that we are Christians, and to openly confess before others that we are the servants of Jesus Christ.

This also may be taken as a meaning of the sign of the Cross. We touch our foreheads where the brain is, and dedicate all our thoughts to God; our heart—we are supposed to love with our hearts—and dedicate our

love to God; our shoulders—we work with them—and dedicate our work to God; and our breast in the centre, and dedicate our whole self, body and soul, to Him.

Another explanation has been given. The movement of the hand from the head to the body represents the Son of God descending from heaven to earth in order that He might become man. The touching of the left shoulder speaks of His sufferings and death and the descent into hell; the touching of the right shoulder, His resurrection and ascension into heaven, and His sitting on the right hand of the Father; and lastly, the touching the breast, the inward thanks and praise we offer Him for all His goodness.

WHEN IT IS MADE.

The sign of the Cross is usually made at the beginning or the end of anything we do for God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. iii. 17), "I am Alpha and Omega, the beginning and the ending, saith the Lord." (Rev. i. 8). The sign of the Cross is also made by the priest when he is giving God's blessing, as a mark that all the blessings we receive from God come to us because our Lord died upon the Cross.

When anything is blessed in order that it may be used in the service of God, the Priest says a prayer of blessing or consecration and makes the sign of the Cross on the thing to be used as a sign that it is given to God, and is only to be used in the service of Jesus Christ. For instance, in Holy Baptism when the Priest blesses the water he says, "Sanctify this water to the mystical washing away of sin," and according to a most ancient custom he may make the sign of the Cross on the top of the water with his hand, for it is through the Cross and through the Cross of Jesus Christ alone that the blessing of the forgiveness of sins (and all other blessings) come to us. The thing blessed is "sanctified by the word of God and prayer," and the making of the sign of the Cross indicates the particular thing which is thus sanctified.

THE SIGN OF JESUS CHRIST.

The Cross is the sign or mark of Jesus Christ. Shepherds are accustomed to put a mark upon their sheep so as to know them from others, and the mark of the Good Shepherd is the Cross which is placed upon each of His sheep at their baptism, and which many Christians love to make over and over again to remind themselves that they are His.

Our Lord Himself tells us that just before He comes again to judge the world, "Then shall appear the sign of the Son of Man (Jesus Christ) in heaven" (St. Matthew xxiv. 30), and what can that sign be but the sign of the Cross?

ITS USE VOLUNTARY.

No one is obliged to make the sign of the Cross unless he likes, and no one should ever use it unless he believes in his heart that our Lord died upon the Cross for him. Many Christians find it a real help in their devotions to make the sign of the Cross in order to remind themselves of Christ's love in dying for them, and that it is their duty to bear the Cross after Him Who Himself bore it first for their Sake.

The Seven Lamps.

In some churches seven lamps are kept constantly burning before the High Altar. These lamps represent to us the seven Spirits of God or the seven gifts of the Holy Ghost.

In the Revelation of S. John he tells us that he saw in heaven "Seven lamps of fire burning before the Throne, which are the seven Spirits of God" (Rev. iv. 5).

As we are preparing to join in the Heavenly Worship we cannot do better than make our worship here as much like as we can to the Heavenly Worship as described by S. John. For us then the Altar is the Throne of God, and the seven lamps burning before the Altar represent the seven Spirits of God, or what is the same thing, the seven gifts of the Holy Ghost, or the seven ways in which the Holy Spirit helps us to be holy.

Thus:—The Spirit of Wisdom reveals to us God Himself; Understanding, teaches us about God; Counsel, helps us to distinguish between what is good and what is better; Strength, strengthens us so that we may do right; Knowledge, shows us what is right and what is wrong; Godliness, helps us to love our Heavenly Father; and Holy Fear, teaches us to reverence our Heavenly King.

V.

The Cross and the Crucifix.

The Cross is simply the mark or sign of Jesus Christ. A cross on a church or in a church is simply a mark that the building is a place of Christian worship. A cross put up

in a room is a mark that the person who lives there is a Christian. A cross worn by anyone is a mark that the wearer is a Christian. In Egypt a short time ago some graves were opened of Christians who were martyred in a great persecution 1,600 years ago, and tied round the neck of each one there was found a small cross.

A plain cross without any figure on it speaks to us of the victory that our Lord won upon the Cross, and of the cross which we must carry after Him if we would share His victory. A crucifix, a cross with a figure of our Lord upon it, speaks to us of the pains He suffered, and of the great love he showed by bearing our sins and dying to save us.

In church, a cross or crucifix is placed over the Altar to remind us of the sacrifice our Lord offered once for all upon the Altar of the Cross, which sacrifice is continually "shown forth" and presented to God the Father whenever the Holy Eucharist, or the Holy Communion, is offered. A crucifix is often placed near the pulpit to remind both preacher and congregation that "we preach Christ crucified." However eloquent a preacher may be (and most preachers are not eloquent), he can never bring the great fact

of the crucifixion home to the congregation more forcibly than by simply pointing to the crucifix and saying, "This is what Christ did for you!" "So God loved the world!"

THE SECOND COMMANDMENT.

The Second Commandment is not intended by God to forbid our making any kind of image. We know this because at the very same time that God gave the Ten Commandments to Moses He also ordered him to make two golden images and place them over the Ark of the Covenant in the Holy of Holies in the Tabernacle. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat" (Exodus xxv. 18).

What the second commandment does is to forbid us making an image of the Divinity and worshipping Him under that image. "God is spirit," and to make an image of the Godhead—of the Divinity—would be to drag Him down to our own level, and deny the fact of His spiritual nature, which is something beyond anything we can imagine or represent. Now, in the crucifix there is no attempt to make any image of the Divine Nature, and so the second commandment is

not broken. Our Lord is both God and Man, the crucifix represents the Manhood—the human nature—the Man Jesus Christ. Our Lord Jesus Christ was (and is) truly Man, with a perfect human nature; just as truly man as Shakespeare, or Lord Beaconsfield, or the Duke of Wellington, and there is no more harm in making a figure of our Lord than there is of making a figure or statue of Shakespeare, or Lord Beaconsfield, or the Duke of Wellington.

When a statue is erected to any great man he is usually represented in some attitude that will express the action by which he won the respect and gratitude of his country. A great soldier will be represented with a sword, a great orator in the act of making a speech, an author with a pile of books. So it is with the crucifix. The supreme point of our Lord's life was when He gave Himself for us, and died upon the Cross; by this He has earned our eternal gratitude, and this is the fact commemorated by the crucifix.

IDOLATRY.

As soon as we understand what Idolatry really is, we see that there is no idolatry in using a crucifix. The great S. Augustine, who

lived in the old heathen times, tells us that the heathen made images of their false gods, and imagined that their gods somehow inhabited the images. Now, no one imagines that our Lord inhabits the crucifix, and no one could worship a crucifix as if it were a god. The crucifix is simply a representation of a most important event.

WORSHIP.

The truth is that there is a great deal of confusion and misunderstanding about the word "worship." We owe to God the highest form of worship and adoration that it is possible to give, simply because He is God. We owe Him Divine Worship, and to give this worship to any other person or thing, would be a most deadly sin, as it would be setting up another god.

Now, unfortunately, there is no one single word in the English language that expresses this Divine Worship, and which has no other meaning. For instance, the words "worship" and "adore" are frequently used in quite a different sense to Divine Worship and Adoration. When a young man says to a young woman, "Mary, my darling, I adore you, and worship you with all my heart and soul,"

he is using the very same words which he might use in worshipping God, but he is using them in a very different sense; he has not the very least intention of giving her Divine Worship, simply because he knows that she is a woman and not a goddess. What he does intend is, to express to her the respect he feels is properly due to her. So with regard to the crucifix; no one can give to a crucifix Divine Worship, simply because it is not God. We can only give to a crucifix that respect and veneration that is properly due to it because it is a representation of our Lord upon the Cross. This "respect" might be called "worship" in the lower sense, as explained above; but it is not wise to use the word, lest people should imagine that Divine Worship is intended.

Again, any honor or respect that may be paid to a crucifix, is really paid, not to the crucifix itself, but to our Lord. Sometimes it has happened that when anyone has made himself very unpopular, an effigy of him has been made and burned publicly with every sort of insult in order to show contempt and disrespect for the person represented. On the other hand, one of the greatest honors that can be done to anyone is to erect a statue of

him in public, and if the statue is erected in one of the most conspicuous places in the town, special honor is done, not to the statue, for that would be ridiculous, but to the person represented. In the same way, if we saw anyone spit upon a crucifix or trample on it, we should say that he intended to show hatred and disrespect for our Lord; and so, too, when we see a crucifix in a place of honor, either in a church or in a house, we must understand that what is intended is to show respect and reverence to our dear Lord Himself.

Many people find it difficult to meditate, and in this matter a crucifix is a real help. Anyone who will look at a crucifix and say, from his heart, "Jesus Christ died upon the Cross for me, how much He must love me! I will try to love him better," will have made a good meditation.

VI.

Vestments. 1.

THE CASSOCK.

The "Cassock" and girdle are the regular "working clothes" of the clergy. The cassock is simply an old-fashioned sleeved waistcoat

reaching down to the ground, as at one time was the regular custom. The cassock is also worn by all who assist in God's service, either in the choir or as "servers" waiting on the priest at the Altar. In many institutions some uniform is worn by the men servants, and the cassock is simply part of the uniform of those who are engaged in God's service.

THE SURPLICE.

The "Surplice" is made of white linen. It is worn by the clergy whenever they are taking part in any service or are administering any Sacrament. The only exception is the offering of the Holy Communion, for which a special vestment is appointed, as it is the most important service of all. The surplice is also worn by all the members of the choir.

The meaning of the white surplice is simply "righteousness." We are told that "fine linen is the righteousness of saints" (Rev. xix. 8). We have in the last Book of the Bible a description given by S. John of the worship that goes on in heaven, and as we are preparing for heaven we should try to make our worship here as much like as we can to what S. John describes, and the meaning of the white surplice is that if we would

go to heaven we must "wash our robes and make them white in the blood of the Lamb" (Rev. vii. 14. See also Rev. iii. 4; iv. 4; vii. 9, and xix. 14).

THE STOLE.

The "Stole" is a long strip of silk, or some similar material, usually about three inches wide, that is worn over the shoulders of the priest so that the ends hang down in front. The stole represents "the yoke of Jesus Christ." The yoke is a sort of collar used by oxen when they are ploughing, and has always been regarded as the mark of a servant. The priest wears the stole whenever he is engaged in his work as a priest, as a mark that he is doing it as the servant of Jesus Christ. For instance, when he is baptizing a child, or preaching, or giving God's blessing, he wears a stole, to show that he is not acting of his own accord, but doing it as God's priest and in God's name. A deacon wears his stole over one shoulder only, as he has not yet taken the full yoke of the priesthood. The color of the stole should be the same as the color of the Altar Frontal, and should be changed according to the festival or fast that is being observed.

THE BIRETTA.

The "Biretta" is a small square cap of black silk or stuff, that is worn by the clergy at services held out of doors, such as funerals, etc., also inside the church, though not when prayers are being said (see I. Cor. xi. 4). Clergy who have to spend a good deal of time in church sometimes find it necessary to have some head covering. The biretta is also worn by the priest in processions and signifies the "Helmet of Salvation" (Eph. vi. 17).

THE HOOD.

Anyone, whether priest or layman, who has taken "a degree" at a college or university, is allowed to wear over his surplice the hood that belongs to his degree. These are not ecclesiastical vestments at all. The leading American colleges now have a uniform scheme of colors and materials to signify the various academic degrees.

VII.

Vestments. II.

The Holy Eucharist is the greatest of all our services, because it was started by Our Lord Himself, who told us to go on with it

when He said, "Do this in remembrance of Me." As it is the greatest Christian service, it has been the custom from very early times, in order to give special dignity to the service, for the priest or bishop who celebrated it to wear special vestments for the occasion. We are told in one of the earliest accounts of this service that have come down to us that before offering it the Celebrant puts on a "shining vestment."

The vestments that are now worn at the Altar in so many churches are no new invention, but are of the same kind to those that have been used for many centuries in the Church. In fact, it is believed that they are the same kind of clothes as were actually in use in the time of our Lord Himself. There is nothing modern or "Roman" about them at all. They were in use long before Romanism was ever heard of, and they are now in use in a slightly different form in the Greek and Russian and Armenian Churches at the present time—Churches which are more strongly opposed to "Romanism" than even Protestants are. Strange to say, the one vestment that really is modern, and is actually an invention of the Roman Church, is the white surplice which is used in all our churches, and which

no one objects to at all! The surplice is really an alb cut short, with large sleeves, and made "full" and altered out of all recognition.

THE CHASUBLE.

The one vestment that is used only at the Altar is the "Chasuble." It is a large oval piece of silk or stuff, with a hole in the middle for the head to go through. In front and behind it reaches nearly to the ground, and on the sides as far down as the priest's hands. The chasuble represents the "purple robe" that Our Lord wore, and the meaning that has been given to it is "Charity." The chasuble is usually ornamented with embroidery in the shape of a Y, which brings to our remembrance Our Lord hanging on the Cross.

THE ALB.

Under this vestment an "Alb" is worn, which is something like a long white surplice, reaching down to the ground. This vestment represents the fool's robe with which Herod clothed Our Lord in order to mock Him. Just as the Cross, which was an object of hatred and shame, has through Christ become an object of love and of reverence, so the very vestment with which Our Lord was clothed

in derision has now become a robe of honor. In the Revelation of S. John (i. 13) we are told that he saw Our Lord Himself "clothed with a garment down to the foot." The meaning of the alb is "Innocence." When the Holy Eucharist is offered with full solemnity, this vestment is, according to the old English custom, worn not only by the priest who celebrates, but also by all who wait on him and serve at the Altar.

THE AMICE.

Round the neck, so as to form a sort of collar, another linen vestment is worn which is called an "Amice." This vestment represents the linen with which Our Lord was blindfolded, and when it is put on it is first placed over the head and then turned back over the neck and shoulders. The meaning of the amice is "Faith," the head of all virtues, or, according to some people, "the Helmet of Salvation."

THE APPARELS.

Attached to the amice a piece of embroidered silk or stuff is sometimes worn, which is called an "Apparel," and which forms a stiff collar round the neck. Apparels are also worn on the sleeves of the alb, and in front

and behind down at the feet. Being five in number, they represent the five wounds of our Lord.

THE STOLE, MANIPLE AND GIRDLE.

A "Stole" is worn over the alb, but under the chasuble; it is worn over the shoulders and crossed over the heart, being secured by the "Girdle," which is tied round the waist. Round the left arm a strip of silk is fastened, called the "Maniple." The stole, maniple, and girdle together represent the bonds with which our Lord was fastened by the soldiers. The stole means the "Yoke of Christ;" the girdle, "Chastity;" and the maniple, "Spiritual Strength."

THE DALMATIC AND TUNICLE.

When the Holy Eucharist is celebrated with full solemnity the two clergy, who assist the priest who celebrates, wear vestments called the "Dalmatic" and "Tunicle." These vestments are almost exactly alike, and are simply tunics with large sleeves. They are considered as festal garments, and are not worn in penitential seasons, such as Advent and Lent.

THE COPE.

There is still one more vestment to be described. The "Cope" is a large, semi-circular piece of silk, which is worn over the shoulders like a cloak, and which reaches down to the ground. It is worn on all solemn occasions with the exception of the celebration of the Holy Eucharist—as, for instance, in processions, at weddings, etc.

WHY VESTMENTS ARE WORN.

The object of the use of vestments is to add dignity and honor to the service in which they are employed. They are in no case necessary in any way. For instance, the Holy Eucharist would be still the Holy Eucharist if the priest were to offer it in his shirt-sleeves. But just as it would be an act of great disrespect to God if he were to offer it "in his shirt-sleeves," without grave reason for doing so, so when the priest wears the proper vestments with the object and intention of adding dignity and showing respect for the service in which he is engaged, without doubt the respect which he intends to show to God in His service is accepted by Almighty God.

THE AUTHORITY.

The Authority for the use of all these vestments in England, is what is called the "Ornaments Rubric," which is found in the Prayer Book just before the commencement of Morning Prayer. This rubric runs as follows:—"And here it is to be noted that such ornaments of the Church and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in the Church of England, by the authority of Parliament, in the second year of King Edward the Sixth." All the vestments herein described were in use in the second year of the reign of King Edward the Sixth, and are consequently ordered by the Prayer Book to be used now. This forms what is known as "common law" for the American Church, which inherits the English customs as lawful until changed by competent authority.

VIII.

The Sanctus Bell.

In some churches a bell is rung at certain solemn times in the service. The object of doing this is to call the people's attention, so that they may join more intently in worship-

ping God. It is called the "Sanctus Bell," because it is rung for the first time at the words, "Holy, Holy, Holy," and the Latin word for Holy is "Sanctus." In this place, it calls on the people to join in the worship of the Blessed Trinity—Three Persons in One God—and is rung three times, as the word "Holy" is repeated thrice.

It is next used at the Consecration, and is rung in the same manner when the priest says "This is My Body," and "This is My Blood," and calls on the people to join with the priest in the worship of our Lord Jesus Christ, and in the offering of the great Christian Sacrifice.

It is rung for the last time when the priest himself receives the Holy Communion, and reminds those who are going to make their Communions, that it is now time for them to come up and receive the Sacred Food. It also serves to remind those who are present, and not going to receive, that they should make acts of Spiritual Communion.

Sometimes at the Consecration the church bell itself is rung in the same manner as described above. This is to let the sick, and others unable to be present, know that the Sacrifice is being offered, and enable them to

join in spirit with the worshippers in the church. This is called the "Consecration Bell" or "Sacring Bell," as this is the old English word for the Consecration.

The Lavabo.

A short time before the consecration of the Holy Eucharist, the server brings up to the Altar a cruet of water and a small dish or basin and a towel. He pours a little of the water over the fingers of the priest, who says to himself at the same time: "I will wash my hands in innocency, and so will I go to Thine Altar." The word "Lavabo" means "I will wash," and is used to describe the whole ceremony.

The object of washing is, first of all, cleanliness; everyone will be agreed that strict cleanliness is a necessary part of true reverence. The washing has also a spiritual meaning, and speaks to us of a pure heart cleansed from sin, with which the priest and people alike should approach the Holy Altar.

IX.

Incense.

INCENSE "NOT ROMAN."

An Englishman a short time ago happened to be talking to a Russian Bishop about the services we have in our Churches in England. The Russian asked him, "Do you use incense at every service?" "No," my friend replied, "not at *every* service," smiling to himself when he thought how many services incense was not used at. "Oh, you ought to," answered the Russian, "it is nothing but pure Romanism to have any service without incense."

How strange the way is that different people look at the same thing! Protestants regard the use of incense at all as pure Romanism, while the Russians, who are as much opposed to Rome as any Protestant can be, regard it as a mark of Romanism if incense is omitted!

INCENSE IN THE BIBLE.

Now there is one thing quite certain that the use of incense is most Scriptural. The prophet Malachi, for instance, speaking of

the Christian times that were coming, prophesied in God's name that "in every place incense shall be offered unto My Name" (Malachi i. 11), so that wherever incense is offered in Christian service the prophesy of Malachi is fulfilled.

Then, again, we are told by S. Luke that the Angel Gabriel was sent by God to Zacharias to bring him the good news that his wife Elizabeth was to have a son, who was to be S. John the Baptist, the forerunner of our Lord. Now it is quite clear that Zacharias could not have been doing anything displeasing to God at the moment when the angel was sent to him with this good news! And yet at that very moment Zacharias was offering the incense, and we are told that the angel appeared "on the right side of the Altar of incense." This evidently shows that the solemn offering of incense to Almighty God is not in itself wrong, to say the least.

Again, our Lord Himself continually attended services in the Temple in which incense was offered as a matter of course.

INCENSE MEANS PRAYER.

Then, in the Book of the Revelation (chap. viii.) we read that an angel "came and stood at the Altar, having a golden censer;

and there was given unto him much incense that he should offer it with the prayers of all saints, upon the golden Altar which was before the Throne. And the smoke of the incense which came up with the prayers of the saints ascended up before God out of the angel's hand." Now when we use incense here we use it in exactly the same spirit as it was offered by the angel. The incense represents prayer, and the ascending smoke of the incense speaks to us of our prayers "ascending up before God."

THE MERITS OF CHRIST.

But incense means something more than this. It means not only our own prayers, but our Lord's prayers offered for us: "He ever liveth to make intercession;" and He takes our poor prayers and offers them up, joined to His all-powerful intercessions to the Almighty Father, just as the angel offered the incense "with the prayers of all saints upon the golden Altar." We pray through Jesus Christ our Lord, and we ask that our prayers may be heard for the merits of Jesus Christ; and thus the incense comes to represent the application of the merits of our Lord Jesus Christ, by which alone we have the right to approach God the Father, and

when any persons are censed, whether priest or people, it represents the application of the merits of Jesus Christ to those who are censed, that they may approach the Father, and that their prayers may be heard.

HOW USED.

The way that the incense is burned is as follows: The censer or thurible is hung on three chains, and has a lid that can be lifted by another chain. The lid is pierced with holes, so that when the censer is swung to and fro, the air passes through the holes and makes the lighted charcoal in the censer burn brightly. When the time comes to offer the incense, the lid is lifted by the "Thurifer," who carries the censer, and the priest places a little incense on the burning charcoal, blessing it with the words, "By Him may this incense be blessed, in Whose honor it is burnt," making also the sign of the Cross over it. The censer is then closed and swung to and fro, so that the coals burn brightly and the smoke ascends. The word "Thurifer" is a Latin word that means "the bearer of the incense," and the word "Thurible" means the vessel in which the incense is burnt, *i.e.*, the censer.

AT THE OBLATION.

The incense is used several times during the service, and in several ways. For instance, when the Bread and Wine are offered to God, and placed upon the Altar, the priest swings the censer over them in the form of a Cross and of a Crown. In the form of a Cross because it is only through the Cross that even our best offering is acceptable to God, and in the form of a circle or Crown to show that our offering is on every side surrounded by the merits of Christ. These circles of fire and incense also express our burning desire to offer to our King a Crown of glory and honor in exchange for the Crown of Thorns and humiliation with which His Sacred Head once was crowned.

AN EXPRESSION OF DEVOTION.

Now it is manifest that such ceremonies as these would by themselves be utterly worthless! If the incense is anything at all, it must be the outward expression of the devotion of the heart; and it is in the inward devotion that makes the outward expression of it acceptable to Almighty God.

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INCENSE AN ABOMINATION.

When the Israelites had fallen into grievous sin they were told plainly by the prophet Isaiah that their "incense was an abomination," as, it would be now if anyone imagined that using it would do instead of prayer! On the other hand, when it is used solemnly and with all reverence in order to add to the dignity of God's Service as the outward expression of the prayers, spoken and silent, that are offered, and of the merits of Jesus Christ, by which alone these prayers can be accepted by the Father, then indeed it is full of meaning, and then we may certainly believe that it is acceptable to Almighty God.

PRIMITIVE TIMES.

In the Holy Communion incense has been used from very early times. S. Ambrose, who lived about 360 A.D., writing about Zacharias, says: "I wish that the angel may stand by us when we incense the Altar and offer our Sacrifice."

X.

Wafer Bread.

If you pass a Jewish baker's shop about the time of the Passover you will notice in the window a large round kind of biscuit. That is the Jewish Passover bread, the "unleavened bread" that we read of so frequently in the Bible, and which the Jews always eat instead of ordinary bread during "the days of unleavened bread," that is the seven days of the Passover.

Now it was this unleavened bread which our Lord used when after the Passover Feast He "took bread and blessed it and brake it;" and the reason why wafer, or unleavened, bread is used in the Holy Eucharist is because our Lord used unleavened bread when He celebrated It for the first time in the Upper Room.

LEAVEN.

Leaven is the substance that is put into dough to make it "rise." The "leaven" that baker's use is "yeast," a substance that is produced in the manufacture of beer; this yeast is in a state of fermentation, and rapidly "works" through the dough and

leavens it. In the time of our Lord yeast was unknown, and the leaven consisted of mouldy bread or dough in a state of fermentation.

THE PRAYER BOOK.

The use of Wafer Bread is clearly authorized by the English Prayer Book. The directions about it in the Communion Service are as follows:—"To take away all occasion of dissention and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten."

Now it must be remembered that up to the time when these directions were placed in the Prayer Book, the universal custom in England had been to use wafer bread and not ordinary bread. Some discussions had arisen on the matter, and in order to please everybody, permission was given to use ordinary bread, so that either kind might be used at the discretion of the priest. The words, "It shall suffice that the Bread be such as is usual to be eaten" plainly indicate that it is expected that the wafer bread would still be generally used, but that where the priest finds it advis-

able he is at liberty to use ordinary bread, as long as it is made from wheat. The words "it shall suffice" mean "it will be sufficient;" that is, if ordinary bread is used instead of wafer bread, it will be sufficient for the purposes of the Sacrament, and that our Lord's Presence in the Sacrament does not depend upon the kind of bread that is used.

THE PRINCIPLE.

At the same time the Prayer Book carefully lays down the principle that what is used must be the best and purest that can be got. If ordinary bread is to be used, it must be "the best and purest wheat bread that conveniently may be gotten," and the following out of this principle will certainly lead to the use of wafer bread, as, however pure leavened bread may be (and alas, ordinary baker's bread is too often anything but pure) wafer bread will always be purer, because it is made without yeast.

WHAT IT IS.

Now wafer bread is simply the best and purest wheat bread that can possibly be made. It is prepared by religious people specially for use at the Holy Communion, and it is generally made round in shape like

the Passover bread that was used by our Lord when He instituted the Blessed Sacrament.

NOT ROMAN.

In Germany, the Lutherans, a great Protestant sect, always use wafer bread, so that there can be nothing "Roman Catholic" about it. In the Eastern Church, on the other hand, leavened bread is used, not ordinary baker's bread, but a loaf specially made for the purpose, and made "heavy" so that it does not easily crumble.

REVERENCE.

Wafer bread is much more convenient for use at the Altar than ordinary bread, as it is not liable to crumble, and so there is not nearly so much danger of accidents or irreverence. When one considers what really happens when the sacred words are said over the bread and wine, then indeed one realizes the great reverence with which the Sacred Food must be treated, and as S. Cyril (who died 444 A.D.) says: "We should carefully guard lest a crumb fall of that which is more precious than gold or precious stones." With ordinary bread it is most difficult to prevent irreverence; with wafer bread there is, comparatively speaking, no danger at all.

THE REAL PRESENCE.

It may well be here stated that no gross, revolting or material teaching is implied by the words "Real Presence," as is sometimes imagined. Our Lord's Presence in heaven is after a natural and corporal manner, which His Presence in the Holy Eucharist is after a supernatural, spiritual, heavenly and sacramental manner; yet His Presence in the Sacrament is every bit as real as His Presence in heaven.

The Mixed Chalice.

This means that when the wine is poured into the chalice or cup, a very little pure water is poured in as well, as has been the custom from the earliest ages of the Church.

THE REASON.

The reason is simply because it was a cup of wine mixed with water that our Lord Himself consecrated when He instituted the Blessed Sacrament. About this there is no doubt whatever. Dr. Edersheim, the great authority on all Jewish customs, says: "Red wine alone was to be used at the Paschal Supper, and always mixed with water" (*The Temple and its Services*, p. 204).

THE MEANING.

The meaning of the mixing of the water with the wine is, that our Lord has two natures, Divine and Human; the wine representing the Divine Nature and the water the Human Nature. It also represents the stream of Blood and Water that came forth from His Sacred Side when pierced by the soldier's spear. This use of the Mixed Chalice is foretold in the Book of Proverbs in the words, "Come, eat of My bread and drink of the wine which I have mingled" (Prov. ix. 5).

WHAT IS NECESSARY.

The mixing of water with the wine is not necessary in order that the Sacrament should be valid. The Sacrament is just the same whether wine and water, or wine alone is used. Any wine may be used as long as it is the genuine naturally fermented juice of the grape, but as so many wines are adulterated, it is the custom to use a pure wine made specially for the purpose.

XI.

Altar Lights and Flowers.

The meaning of the lighted candles that are burned at the Celebration of the Holy Communion is that Jesus Christ is the Light of the World; and the reason why they are placed above or near the Altar is because it is there that Our Lord comes in that Sacrament, so that the use of "Altar Lights" means that Jesus Christ, who is the Light of the World, is really and truly present in the Holy Communion.

SPIRITUAL JOY.

The use of these lights also shows our joy and happiness in that Service. If a friend were to invite you to supper, and you found the room lighted up with one tallow candle, you would say at once "this does not look very lively," but if you found the room brilliantly lighted, and the table nicely arranged and decorated with flowers, and everything bright and carefully set in order, you would say at once, "this looks well, we ought to enjoy ourselves to-night;" and if you happened to be the most important guest of the evening, and all the others had been invited

expressly to meet you, why you would feel that your friend was anyhow trying to show you as much respect as possible.

TO HONOR CHRIST.

Well, the great Guest whom we invite to be present at this great Feast is Our Lord Jesus Christ Himself, and this Guest never refuses an invitation. It is in His honor that we make the Altar and its surroundings as bright and gay as possible with flowers and with lights. The linen on the holy table is the best that can be got, and spotlessly clean; the Paten (or plate) and the Chalice (or cup) for the bread and wine are made of precious metal, and are brightly polished, and everything is done to show honor and respect to our Guest.

ORIGIN.

No doubt at first the candles were used for the purpose of giving light (Acts xx. 8). In early Christian days the service seems usually, or at least frequently, to have been held in the very early morning, and candles were of course necessary, they soon, however, got to have a meaning attached to them, and were used whether it was light or dark. S. Jerome, the great translator of the Bible, who lived

at Bethlehem more than fifteen hundred years ago, says: "When the Gospel is to be read lights are brought in, when it is already broad daylight, as a sign of rejoicing."

NUMBER OF LIGHTS.

Now on great Feasts like Easter Day, or Christmas Day, we naturally feel greater happiness and joy than we do on ordinary Sundays, because of the great event which we are commemorating, and so it has been the custom of the Church of England to light more candles on great Feasts than on ordinary Sundays, or less important Feasts. The old English custom has been to light eight candles on great Festivals, four on lesser Feasts, and two on the least important Feasts and on ordinary days. Candles are lit at Morning and Evening Prayer as well as at the Holy Eucharist. When any Service is said instead of being sung two candles only are lit.

FLOWERS.

It is usual for more flowers to be placed on the Altar on festivals than on ordinary days, and in season of penitence, such as Advent or Lent, there are no flowers usually placed on the Altar at all.

PASCHAL CANDLE.

In some churches a large candle is burnt near the Altar during the Great Forty Days. It is lit on Easter Eve and extinguished on Ascension Day. The candle represents the risen body of our Lord. Five grains of incense are inserted in it to represent the five wounds visible in His Resurrection Body (S. John xx. 27). Sometimes the candle is made to weigh 33 pounds. The Paschal Candle is mentioned as being in general use in the year 417 A.D.

The Holy S. Anslem, Archbishop of Canterbury, gives the following reason for the candle being selected by the Church as the type of our Lord: "The wax produced by the virginal bee represents Christ's most spotless Body; the wick enclosed in the wax and forming one with it images His soul, while the ruddy flame crowning and completing the union of wax and wick, typifies the Divine Nature subsisting in the Human in one Divine Person."

AUTHORITY.

The authority for using the Altar lights as described above, is the "Ornaments Rubric" in the English Prayer Book, just before the

commencement of Morning Prayer. In the second year of King Edward the Sixth, Altar lights were undoubtedly used, as they had been for centuries before.

The Ablutions.

The word "Ablutions" means "Washings," and refers to the careful washing of the sacred vessels by the priest before he leaves the Altar, in order that every particle of the Consecrated Bread and Wine should be reverently consumed as is directed in the Prayer Book.

For this purpose three ablutions are generally found sufficient, the Chalice or Cup being first rinsed with wine, and then with wine and water; the Paten or plate being next rinsed with water, which is poured into the Chalice.

The Ablutions are usually taken by the priest, unless he is going to celebrate the Holy Eucharist again the same morning, in which case, in order not to break his fast, they are consumed by one of the Communicants, or poured into a clean vessel and kept till he has again celebrated, and then consumed.

XII.

The Eastward Position.

By this is meant that the priest, when offering the Holy Eucharist, stands at that side of the Altar which is nearest to the congregation. Now as ancient Churches are so arranged that the Alter is at the East end of the church, the priest thus standing at the Altar faces Eastward, and this is consequently called the "Eastward position." When, as in many of our American churches, the Altar end is not in the East, the custom is still to turn toward the Altar, which is called the "Ritual East."

WITNESS OF THE CATACOMBS.

In the city of Rome there are certain places called the Catacombs. These consist of a large number of underground passages or tunnels, where the Christians in olden days used to bury their dead. In some of the Catacombs underground chambers or rooms were formed, and in times of persecution these rooms were used by the Christians as churches, and here they offered the Holy Eucharist. These rooms are in existence still, and in one of them it is evident that the

tomb of a martyr had been used as an Altar. This tomb was imbedded in the wall, but an arch was formed over the tomb, so that sacred vessels could be placed in the tomb. Now it was manifest that the only position in which the priest could stand at such an Altar, is what is called the "Eastward position."

THE MEANING.

The meaning that is implied by the priest using the Eastward position in celebrating the Holy Eucharist, is that he is speaking as the mouthpiece of the people, and in their name, to God; and that they are joining with him, and taking their part in the great act that he is performing. He as a Christian priest is doing his work as a priest, and offering the Christian Sacrifice; they, the Christian people, are joining with the priest, and by their presence and their prayers are consenting to and assisting in the act that he is doing. S. Peter tells us that the Christians are "an holy priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ" (I. S. Peter ii. 5); and the spiritual Sacrifice he speaks of is the offering of the Holy Eucharist, and the Christian people exercise

their priesthood whenever they join with the priest at the Altar in offering that Sacrifice. Of course the Priest who really offers it is Jesus Christ. The priest at the Altar says the words in His name, he does not say "this is Christ's Body," but "this is My Body," speaking in the name of Jesus Christ, the true Priest. The Victim in this Sacrifice is Jesus Christ, for He is both Priest and Victim, and His Body and Blood are truly present. A Spiritual Presence but a most real Presence. It is no new Sacrifice that is being offered, but the same Sacrifice as that which He offered once for all upon the Cross and now presents to the Father; and it is this Sacrifice, and this alone, that is "acceptable to God by Jesus Christ."

Of course, the reality of the Sacrifice does not in the least depend upon the position which the priest takes up at the Altar, but the fact that he stands facing the same way as the people, like a leader of a deputation presenting a petition to a king, does very well represent the fact that he is acting in the name of the people, and that they are united with him in the great act that he is performing—that is the offering of the great Christian Sacrifice, "the Sacrifice of Praise

and Thanksgiving," which it is our "bounden duty" as Christians to offer to the honor and glory of Almighty God.

Festivals.

The Festivals that are kept by the Church are not all of the same importance. For instance, Christmas Day is obviously a much more important day than S. Agnes Day. According to the old English custom, which was not abolished at the Reformation, the Feasts are divided into two classes, "Doubles" and "Simples," which are sub-divided as follows:

Principal Doubles—as Easter Day.

Greater Doubles—as The Purification.

Lesser Doubles—as The Circumcision.

Inferior Doubles—as S. Matthias.

Simples of 1st Class—as S. Mary Magdalene.

Simples of 2d Class—as S. Agnes.

Simples of 3d Class—as S. Valentine.

Also Principal Sundays—as Advent Sunday.

Greater Sundays—as Septuagesima.

Generally speaking when two Feasts occur on the same day the most important is kept, and the Collect, Epistle, and Gospel of that Feast is said. Of the lesser Feast either a

"Memorial" is made by saying its Collect after the Collect of the day or according to ancient custom the whole Feast is transferred to some subsequent day on which there is no Feast.

OCTAVES.

Some of the greater Feasts have an "Octave," that is they are kept up for eight days. The object is to add dignity to the greater Feasts. Easter has been kept in this manner from very early times.

RED LETTER DAYS.

A certain number of the principal Holy Days are ordered by the Prayer Book to be observed. These are called Red Letter Days because they used always to be printed in the Prayer Book in red letters. Other days, called Black Letter Days, are remembered in the Church, and are to be found in the Kalendar of the English Church, and in Church almanacs, but they are not in the American Prayer Book.

XIII.

The Word "Mass."

If there is one word that most English people are thoroughly afraid of it is the word "Mass." There is an undefined idea that there is some terrible and secret meaning connected with it, and yet there is nothing of the kind.

MEANING.

The word "Mass" simply means a celebration of the Holy Communion. It means that, and absolutely nothing else. It has no doctrinal meaning whatever, as will be seen from the way in which it came into use, which is rather curious.

ORIGIN.

In early Christian times, when Christians were few, the heathen who wished to become Christians had to attend classes and be catechised, and so taught the Christian Faith and prepared for Holy Baptism. While they were being catechised they were called "Catechumens," and as such they were allowed to come to church and be present at the first part of the Communion Service. As they were not Christians, however, they were not

allowed to stay all through the Service but had to go out before the Consecration.

When the time came for them to go out, the Deacon turned round and said to them "Ite missa est," which means "You can go." When they had left the Church, the Priest went on with the rest of the Service, only Christians or "the faithful" being present. When that was finished the Deacon then said to them "Ite missa est" "You can go," and in consequence of this expression, the first part of the service got to be called "Missa Catechumenorum" or the "Mass of the Catechumens," and the last part "Missa Fidelium" or the "Mass of the Faithful," *i.e.*, the Christians; and gradually the word "Mass" became the common word to express the Communion Service itself, and the expression "to say Mass" came to express the act of offering that Service, and "to hear Mass" the act of being present and joining in that Service.

All this happened a long time ago. Even the holy S. Ambrose, who died A.D. 398, and who is supposed to have had a share in writing the "Te Deum," talks about "saying Mass" when he is speaking of celebrating the Holy Communion.

THREE REASONS.

There are three reasons given for the use of this word.

1.—It is the only word we have to express the whole Service. All the other names have some meaning that only expresses one aspect or portion of this Sacrament. For instance, when we speak of the Holy Communion we think of our communion with God by means of it; when we speak of the Holy Eucharist, we think of the Sacrifice of praise and thanksgiving; and so also with the other names. The word "Mass" has none of these meanings, and just stands for the whole Service in all its aspects.

2.—As a mark of reverence. When engaged in conversation Englishmen like if possible to avoid using sacred words, or words with solemn meaning.

So one frequently says "Our Lord" rather than pronounce in ordinary conversation the sacred Name of "Jesus." And in the same way, in speaking of the Holy Communion, it is very convenient to have a word for the Service that has not in itself any sacred meaning, and which may be used without irreverence in ordinary conversation.

3.—It is most important that it should be generally understood that the "Holy Communion" and the "Mass" are identically one and the same thing; that when the Bishop of London celebrates the Holy Communion in S. Paul's Cathedral, and the Bishop of Rome says Mass at S. Peter's in Rome, they are both doing identically the same thing. As long as two different names are used, people will imagine that two different things are done, whereas in reality there is no difference whatever. Some of the prayers used may be different, but that is no matter, the thing done—Consecration of the Bread and Wine and the result of that Consecration, is identically the same in each case.

HIGH AND LOW.

Now one often hears of "High Mass" or "Low Mass" or a "sung Mass," etc., etc., but all these names express the same thing as to the actual Service itself. Certain prayers, etc., may vary at different seasons and occasions, as for instance the Collects, Epistles, and Gospels vary all through the year, but the Service itself remains the same.

At High Mass, or as it is sometimes called a "Solemn Celebration," the priest who cele-

brates may be assisted by two other clergy, and there are servers or acolytes to wait on them. Incense may be used, the service is sung, and everything is done to make it all as splendid as possible. On the other hand at Low Mass there is a comparatively simple ritual. The priest who celebrates has only one server to wait on him, or he may have none at all, and the Service is not sung, but said quite simply.

Sometimes at Low Mass hymns are sung by the congregation; the Service is then spoken of as "Low Mass with Hymns." Sometimes the Service is sung, and then it is spoken of as a "Sung Mass," and if incense is used, a "Sung Mass with Incense." Both of these variations, however, are comparatively modern.

Strange to say, it was Low Mass that sprang out of High Mass, not High Mass out of Low Mass. It is supposed that it was somewhere about the year 800 A.D., that Low Mass was first introduced, and it is thought that it was first used by missionaries who were unable among the barbarous nations of Northern Europe to arrange for the full ceremonial of the Church, and so did without it. We may well imagine the indig-

nation that this must have caused among good old staunch Church people of those days, who liked the old ways and hated innovations, when they heard of those advanced and daring young priests who presumed to celebrate the Sacred Mysteries with only a boy to wait on them, with scarcely any ceremony to speak of, without singing and without incense!!!

A BISHOP'S OPINION.

The Bishop of Stepney, speaking at the Church House on Nov. 17, 1896, said: "The English Church has been always a self-going concern, and there has been no interference with her Mass—a good old English word which there is no harm in using."

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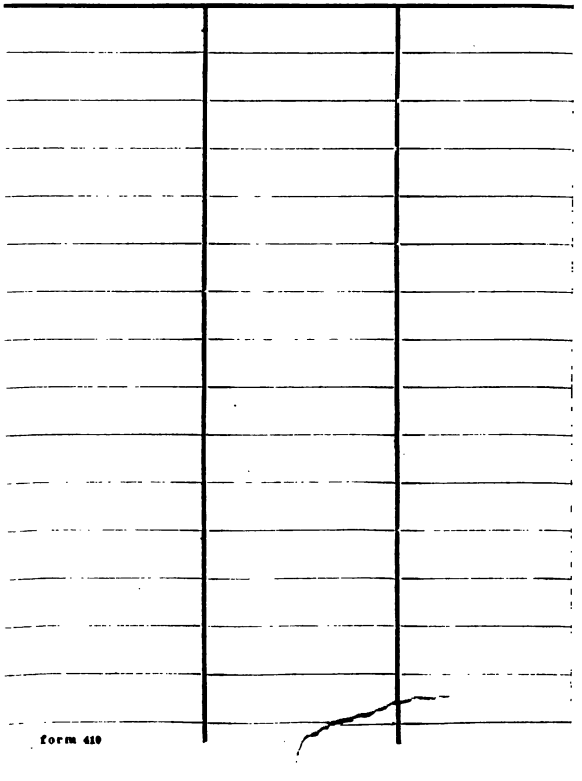

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